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Vol. IV.

ZION'S HERALD.

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GENERAL AGENTS.

Rev. JAMES KEVIE, St. Louis, Missouri.
CHARLES RICHIE, Esq. Halifax, Nova Scotia.

ORIGINAL COMMUNICATIONS.

Sermon preached by the Rev. PHILIP MURGER, at
the funeral of Mrs. SARAH ATWELL, wife of Rev.
John Atwell, in the Methodist meeting house, in
Sagoy, Maine, June 6, 1826.

[CONCLUDED.]

The proposition on which we set out seems to in-
volve two things, viz:—1. The safety of the truly pi-
ous at death. 2. Their sensible comfort in that hour,
coming from a conviction of that safety; or, in other
words, from their confidence and hope in God.

As to the first, it is believed that it is universally
admitted, that the truly pious are not to be separated
from the confidence and hope in God.

But as to the second, there may be some excep-
tions. Though there may be pious persons in the church
who, yet, in consequence of wrong views, they
leave the world under the distressing fears of pur-
gatory. There may possibly be some persons of such
kind and fearful cast of mind, that perhaps their
sufferings may be more than they can bear.

Though generally, such persons fare much better than they ex-
pect, and are enabled to meet death with composure
and comfort. There may be cases of instant and un-
expected death; when there is no time for reflection
upon moral evil whatever, and cases of mental
anguish.

That the truly pious are sometimes afflicted in this
manner, cannot be reasonably doubted, and though it
may seem strange that such a thing should be permit-
ted, yet we ought not to arraign Providence, or doubt
its compatibility with the divine perfections. Perhaps
the best and only method of accounting for it, is, by
considering it as one of those natural evils which we
cannot avoid, and which the truly pious are enabled
to bear with patience and resignation.

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importance of resignation, and, in order to it, will re-
flect that it was the Lord that gave, and that it is
the Lord that hath taken away. As a Christian and a min-
ister, you will feel the necessity of behaving in such a
manner as to honor God and glorify his name, and to
which you have been so long endeavoring to recom-
mend to others. In the mean time, you will consider,
that as it is in the furnace that the dross is separated
from the gold, so, in the furnace of affliction, God de-
signs to fit his children, and especially his ministers,
more fully for his own use. You will hereafter be able
to sympathize with your brethren and fellow creatures
in their afflictions, in a manner, and to a degree, that
you never could before, and while you are called to
part with a choice gift of heaven, we most fervently
pray that the spirit of grace may abundantly rest upon
you, to enable you to do and suffer all the will of God,
till you are called to join the spirit of your departed
companion in an upper and a better world. And not
less alone, but countless millions more, to celebrate
the praises of Him that hath washed them from their
sins in his own blood, and brought them to see his face,
and to reign for ever and ever.

I now address myself to the parents of the deceased.
Dear friends.—Although this is the second time that
you have been called, in little more than two years, to
resign a beloved daughter into the arms of death, both of
whom were grown to years of maturity and had become
heads of families; and although you feel their loss most
sensibly, yet we are persuaded that you are not left to
mourn as those that have no hope. The great object,
then, which you should never lose sight of, is a prepara-
tion to rejoice in a better world. It seems that with
kind severity Heaven takes away our earthly com-
forts, on which we are prone to rest too much, in order
to make us rise to things above, and rest more fully
in God. Improve, then, the present affliction, accord-
ing to the design of Him who sent it, and you will
ultimately find, that although afflictions are not for the
present joyous, but grievous; yet, that afterwards they
yield the peaceable fruits of righteousness to them that
are exercised thereby, and that earthly losses shall be
made up in spiritual and heavenly blessings.

To the brethren and sisters of the deceased I would
now add a word. You will feel yourselves, at this time,
most impressively reminded both of your own mortality
and your duty. Once and again has a breach been
made in the domestic circle. Two affectionate sisters
are gone; and both cut down in the midst of their days
and usefulness. The voice is unto you, ye also are doing
it. While, then, you cultivate an affectionate remembrance
of their persons, strive to imitate their virtues. We have
no doubt but that in early life they fled to Jesus by
faith as their only Saviour, and afterwards proved by a
good life that their faith was the right kind. This
their example is worthy of imitation. O that you may
imitate it! And indeed we trust that some are doing
it. It then only remains for such to be faithful unto
death, in order to receive the crown of life; but if some
of you have not as yet embraced the Saviour, O let
me entreat you to reflect that God calls you once more,
and in a solemn manner, to consider your latter end,
and prepare to die! Let me urge you, then, by the
consideration of the affection you retain for your de-
parted relatives; by the consideration of your best in-
terest in the present world; and by the awful realities
of eternity, to hasten to the blessed Jesus, as your only
Saviour. May the Lord grant you his blessing, and may
you all so improve your day, and means of grace, that
when the saints shall be gathered from the four quarters
of the earth, there may not be one of your number miss-
ing. Amen, so let it be.

Finally, let this attentive congregation be remind-
ed of the time when all the world shall be assembled at
the tribunal of the great Judge, and be thereby led to
make suitable preparation for such an important event;
that, by securing an interest in Christ, in time,
they may secure his friendship and protection in the
hour of trial. And may you in this way lay up a good
foundation against the time to come, that you may ul-
timately lay hold on eternal life. Amen.

FOR ZION'S HERALD.

No. 1.

Substance of a reply to an objection brought against
the Methodist Discipline, by a Congregational Mis-
sionary.

REV. SIR.—You seemed disposed to object to a clause
of our Discipline, found in the second article of our re-
ligion, which reads thus: "to reconcile his Father to us."
You thought it ought to read, "to reconcile us
to his Father." You are the last person I should have
thought of, to wish for an alteration in this sentence.—
I think if you had properly considered the subject, and
the doctrine conveyed in the article, you would have
been contented with its present form. The article
points out the means by which the foundation of salva-
tion is laid, viz:—an atonement by the sufferings and
death of Christ;—while the two texts of scripture you
quoted, 2 Cor. v. 19, and Ephesians ii. 17, are speak-
ing of the proposals of this salvation being made to sin-
ners. This subject may be illustrated by the following
comparisons. I have a servant who is altogether at my
disposal. I have transgressed my commands, and
become refractory. My sentence is, that he shall die,
unless he make satisfaction, and submit to my govern-
ment. But he has nothing, wherewith to make satis-
faction. This servant must be put to death, unless I
become reconciled to place some terms of life within
his reach. It would avail nothing for a mediator to
bring the servant to show penitence or ask my pardon;
for I must have satisfaction, and without it, all his pen-
itence would not save his life. Therefore, the duty of
a mediator would be, first, to reconcile me to some
terms of life, and, according to my laws, there must be
a satisfaction and penitence. When the mediator has
satisfied my demands, and I have become reconciled to
let the servant live, on condition of penitence, then he
may turn to the servant, and pray him to be reconciled
to me.

Now, man has transgressed the law of God, the pen-
alty of which is death, and in order that he should live,
it was necessary that God should place some terms of
life within his reach. But this could not be done short
of satisfying the claims of divine justice. Wherefore,
Jesus Christ was "crucified, dead, and buried," "to
reconcile his Father to us,"—to appease the wrath of
God,—to satisfy the claims of divine justice, that he
might bring terms of life to the human family. "Where-
fore in all things it behooved him to be made like unto
his brethren; that he might be a merciful and faithful
high priest in things pertaining to God, to make recon-
ciliation for the sins of the people." Heb. ii. 17. Now you
will readily perceive, that it would have availed nothing
for Jesus Christ to have come to this world and prayed us,
either personally or by his ambassadors, to be reconciled to God, without first procuring
the reconciliation of his Father. But, after having procured
the reconciliation of his Father, it became him to turn his
attention to the human family, to procure their reconcil-
iation; and it was this part of his work, which the apostle
had reference to, when he said, "God was in Christ, reconcil-
ing the world unto himself," while the article of our discipline
is speaking of the former.

If the errand of Jesus Christ into this world had been
to keep the law in man's stead, as well as to suffer the
penalty due to man; then, by consequence, there would
be no obedience required on our part; for Christ had
done all, and, of course, your form of expression
would be inappropriate. On this hypothesis, Christ
would have reconciled us to his Father, to all intents
and purposes,—and St. Paul would have had no grounds
to have prayed the Corinthians, in Christ's stead, to be
reconciled to God. This scheme lays the foundation
for universal salvation while the other lays the founda-
tion for God to be just and the justifier of all that be-
lieve. It prepares the way for God to be no respecter
of persons; for in every nation he that feareth God,
and worketh righteousness shall be accepted of him;
and he that believeth not, shall be damned.

ISAAC BARKER.

MISCELLANY.

FROM THE RELIGIOUS INTELLIGENCER.
WICKED DEVICES EXPOSED.

Easy directions how to get a man in the world, or, Notice of
Kneeland's translation of the New Testament.

Mr. Editor.—It is probably known to most of your
readers, that there have been two translations of the
New Testament published in this country within a few
years past. One is called "the Improved Version," and
was published by some Unitarians in Boston, to-day
as far as possible, the doctrine which St. John
teaches when he says, "The Word was God," "This
is the true God and eternal life;" and to put a gloss
upon that part of the Scripture which respects other
doctrines equally obnoxious. The other translation
to which I have alluded, was made by Mr. Kneeland,
of Philadelphia, to get the Unitarians all safe into
heaven; especially to calm the minds of unbelievers,
which are somewhat disturbed in consequence of cer-
tain passages of scripture, especially our Saviour's re-
ply to the question in the thirtieth of Luke, "Are
there few that be saved?" and the parable of the rich
man and Lazarus.

Mr. K's translation, which I have examined so far
as patience would enable me, is noticed in a recent
publication entitled, "M-Calla on Universalism." The
notice is so satirically just, that I presume it will
be interesting to many of your readers. After re-
marking that South, Horsley, Newcome, Campbell,
and Macknight "have set the world mad about new
translations," he proceeds to give some "easy direc-
tions," from the conduct of Mr. K., how a man may
get himself a name in the world. "Although," saith
he, "you may not know whether Greek is read from
right to left, or from left to right, you will profess,
of course, to translate from the original Greek accord-
ing to Griesbach;" upon the basis of the fourth London
edition of the Improved Version, with an attempt to
further improvement from the translations of others.
Then sit down and copy Scartlett's translation, with
number of unmeaning (and therefore safe) transposi-
tions and alterations of words and phrases, to make
the work your own. Enclose many words and sen-
tences here and there, in brackets, to show, that upon
a careful examination of manuscripts, you, in your
judgment, think them spurious. Adorn your margin
with notes from the Improved Version. Give credit
for some, to show your reading; and after altering a
word or two, give others as your own, to show your
learning. Get some printer who understands Greek,
to publish the work, with Griesbach in one column,
and your doubly improved version in the other. Send
a copy to every college in the Union, and invite all
the clergy and literati of America to read this thing,
and send your remarks, after they have paid the
postage. As they will probably be weak enough to
consider you, as Nabal did David, a servant broken
away from his master, they will of course, take no
notice of this imitation. Then publish, that they are
silent, because they do not consider the work suscep-
tible of any further improvement, except from its
highly improved author. After this, you can institute
a course of lectures on the Greek language, and send
round invitations to all the clergy of the city, to attend
and be enlightened. They will not come; but their
places will be filled by others, who will think you the
greatest prodigy that the world has ever seen, since
the time the image fell from Jupiter."

These "easy directions" how to get a name in the
world, are not thought of by every one. Had Mr. K.
never lived, such contrivances would never have been
so happily marked out, and so illusively exemplified.

ON CHASTISING CHILDREN.

Above twenty years ago, being in habits of intimacy
and connexion in civil life with a respectable gen-
tleman, he one day, in conversation on family affairs,
related, with tears, a transaction between himself,
and one of his sons, a fine boy, about 10 or 11 years of
age. The son was by no means the lowest in the
esteem of his father, but had a full share of his affec-
tion.

It happened one day, that the boy told an untruth,
knowing, which afterwards came to the knowledge
of his father, who determined to chastise him severely
for it. He took the boy and an instrument of correc-
tion into a chamber, and there reprimanded him, set-
ting forth the exceeding heinousness of the sin against
God, and the danger thereby of his own soul. He
then proceeded in the distressing work of correc-
tion. (I have no doubt that every stroke was as af-
flictive to the parent as to the child;) after which,
on leaving the room, he began to fear that he had ex-
ceeded a due measure, (which I conceive was an ex-
cess of parental affection,) he made as if he was going
down stairs, after shutting the door; but pausing a
little, he returned softly to the door, where he waited
some time, hearing the sobbing of the boy. After a
while the father heard a movement, and began to think
of retreating, but after descending a step or two, he
heard his son speak, on which he softly resumed his
former station, and looking through the key-hole of the
door, perceived his son on his knees, acknowledging
his guilt and shame before God, and praying his fa-
ther as would not suffer sin upon him; also praying for
his brothers and family.

To parents it is unnecessary to dwell on the feeling
of an affectionate father under such circumstances, the
language of whom corresponds with that of his heav-
enly Father, "As many as I love I rebuke and chasten."
—Like as a father pitieth his children, so the Lord
pitieth them that fear him." Ps. ciii. 13.—Eng. Meth-
odist Magazine.

The Rev. Richard Neely, a Methodist Missionary
among the Cherokees, says—

One of the most amiable traits in the character of
this people is, to be strongly attached to, and highly
esteem those of their acquaintance in whom they have
confidence. Never did I see this more strikingly and
fully demonstrated than on my return from Conference
to this place. They appeared to receive me with

uncommon pleasure; they welcomed me as a re-
turning brother; and their conduct towards me has
continued to be of the most friendly and Christian
character.

Notwithstanding the severity of the winter, and
the comparatively unprepared condition of many, I en-
dure it. I have generally had considerable congrega-
tions of attentive and seemingly interested hearers;—
and though, as yet, we have not had many conversions,
we have been favored with some seasons of great re-
joicing. God has graciously made one in our midst,
and filled our souls with joy and peace. The members of
our society appear to be advancing in the knowledge and
love of God; and in proportion as they advance in the
divine life, they manifest a concern for the salvation
and happiness of others. And this concern for their
friends and acquaintances is not in vain, for many of
them have been successful in turning sinners from
"darkness to light, and from the power of Satan, to the
living God." Finally, the glorious work of religion is
progressing among us, the cause of God is advancing,
and the benign influence of Christianity is seen and felt
by many once benighted heathens.

ON ANSWERS TO PRAYER.

In answer to the inquiry, "in what way is prayer
answered?" it may be sufficient to say, that God be-
stows the very blessing asked, or something, which, in
the view of the suppliant, is a full equivalent. The
promise is, "He will fulfill the desires of them that fear
him." But every acceptable prayer is offered with an
ultimate reference to the divine will. The heart of
the petitioner resigns itself to God's good pleasure.—
The Bible does not require him to believe that a par-
ticular blessing will be bestowed at the time, and in the
manner which his ignorance or his wants might dic-
tate. He feels that God knows what is best—that if
the favor which he desires at any time will conduce to
his spiritual good, he will receive it, if not that he will
obtain some other blessing which will be a full equiv-
alent for that withheld.

This view of the subject accords with scripture and
with facts. With scripture, because, though some of
its promises are unlimited and seem to warrant the be-
lief that the specific blessing sought for will be bestow-
ed; yet they show with what restriction, and what spir-
it every petition should be offered.—It agrees with
fact;—for many a humble believer, conscious of breath-
ing out sincere desires for specific blessings, has received
an answer in a manner entirely unexpected, yet so
as to make him feel that the blessings conferred are
fully equivalent to those desired.

I have heard the voice of prayer rising from the closet
of a broken hearted penitent. It was interrupted
often by groanings which could not be uttered. "O
Lord, lift thou up on my soul the light of thy counte-
nance." My soul is cast down within me; my heart
faileth. Restore unto me the joy of thy salvation." I
heard that voice in the morning, it was reiterated at
noon-day, and in the evening. Day after day I heard
it, and every time more deep, more solemn, more fer-
vent. From the same closet I heard another voice—
even the voice of thanksgiving for the abundance of the
mercy that could pour light and joy into a soul so un-
worthy, and so sinful.

I have seen a widowed mother weeping and kneel-
ing by the death bed of her only son. I heard her
plead that he might be spared, to be the support of her
declining years, for the sake of Jesus to whose cause
she had dedicated him. But that petition was not an-
swered. A few days afterwards she closed her eyes in
death, and then she knelt down by his bed side, and, in
the unbroken accents of resignation, said, "The Lord
gave, and the Lord hath taken away, blessed be the
name of the Lord."

This view of prayer guards against the extreme of
presumption on the one hand, and of indifference on
the other. We maintain that it is a general principle
in God's moral kingdom that the prayers of his people
shall be answered.—That every holy desire which they
breathe forth shall be the means of procuring some
blessing. If the prayer be for the increase of holiness
in their own hearts, holiness will be increased.—If for
a temporal blessing, or the conversion of an individual,
that prayer will be answered by the bestowal of the
favor sought, or by inducing a state of moral feeling
which will find a full equivalent in the purer contem-
plation of the divine glory.

The Editor of the Western Recorder, in connexion
with some general remarks on the subject of revivals,
and on the charge of rashness and imprudence, which
is often brought against "the promoters of revivals,"
introduces the following anecdote. We hope it may
lead to a more universal adoption of the counsel of Ga-
maliel. Acts v. 38, 39.—Ch. Mirror.

VENICE.

The power and efficacy of commerce, in bringing
prosperity to a State or country, is no where more
strongly exemplified than in the rise and progress of
the Republic of Venice.

On the fertile margin of the Po, near where it loses
itself in the Adriatic sea, lived the Veneti, a very an-
cient nation, resembling the Gauls in their manners,
but of a different language. They were an active and
heroic people, and are famous in the tragic and fabu-
lous poetry of antiquity. The first historic notices of
them is their maintaining their possessions against the
incursions of their neighbors, five or six hundred years
before Christ. They were subsequently swallowed up in
the Roman empire, but always kept their name and
language.

When Attila invaded Rome, their towns were level-
led, their property was pillaged, and the inhabitants
devoted to a promiscuous massacre. A small remnant,
who escaped the sword, fled to a cluster of little muddy
islands near the mouth of their river, where the chan-
nels between were too deep to be forded, yet too shal-
low and intricate for ships; so that they were secure,
at least, from the further violence of their enemies.—
But they were in want of every thing; for their islands
of refuge yielded none of the necessities of life. No
people were ever more completely wretched. The no-

ble, and plebeian, all reduced to the common level of
poverty, constructed some miserable huts, and support-
ed themselves with fish. They soon commenced the
manufacture of salt, and when times grew quiet, car-
ried it to the neighboring coasts in their little boats;
and as they became adventurous by experience, pur-
sued their trade, by ascending the rivers into the in-
terior country, receiving grain and other products in
such a limited space of earth; with the heavens only
for a covering; with no wood, no raiment, no utensils
—with nothing save the spirits of men, and the know-
ledge of commerce, this pitiful handful of an ancient
and heroic nation laid the foundations and commenced
the superstructure of the renowned and illustrious city
of Venice.—Times.

We are extremely glad to see the Methodists of the
Eastern shore of Maryland adopt the following spirit-
ed Resolutions; and would be still more pleased were
our members in all places to follow the noble exam-
ple this set. Election treats are beginning to prevail
in some places to an alarming extent. They have a
direct and most pernicious influence on the morals of
the community. No man should be appointed to rep-
resent the public or transact their business, who coun-
teracted to such measures for his own advancement,
neither permitted others thus to expose his cause,
when within his power to prevent it. When an im-
pulse is given by the counteracting influence of vir-
tuous, intelligent enlightened and pious men, to put
down this abomination, we will hope soon to see its
extermination from our happy land. The object of
the people is to do right, and they will not always miss
their aim. We hope soon to see similar resolutions
adopted elsewhere.—Phila. Ref. Mess.

EASTON, (Md.) Aug. 19.

At a Quarterly Meeting Conference for Caroline
Circuit, held at Ebenezers near Hillsborough, on Sat-
urday the 12th day of August, 1826, the following
resolutions and resolutions were read and adopted.

We, the members of the Quarterly Meeting Con-
ference of the Methodist Episcopal Church, on Caro-
line Circuit, in Conference assembled, taking into
consideration the baneful tendency of the indiscrimi-
nate and inordinate use of ardent spirits in general,
and particularly the demoralizing effects of that sys-
tem of treating which is practised by some candidates
for office, and their friends, during what is called the
electioneering campaign—for the suppression of vice
and wickedness, and the promotion of morality and
religion, we do agree as far as possible to carry into
practical operation the following resolutions:

Resolved, 1st. We will generally discountenance
that system of treating practised by the candidates
for office, and their friends, during the electioneering
campaign.

2d. We will not vote for any man or set of men,
who engage in this pernicious practice, or employ oth-
ers in it, nor for any intemperate man, and so far as
our influence extends, we will endeavor to prevail on
the people to withhold their support from such candi-
dates.

3d. We do hereby request due co-operation of all
the religious denominations in this county, and the aid
of all persons friendly to morality, religion and good
government, that we may be able the more effectually
to suppress this abominable practice.—Gaz.

THE SCRIPTURES.

Imagine yourself living in that age and state of
the world, in which human nature is found unlight-
ened by revelation. Fancy yourselves, for a moment,
encompassed with the darkness of heathenism, the
paths of virtue and safety obscured; your Maker hid-
den from your view; your origin, your duty, your
destination, unknown; the way to the tomb, your in-
evitable course, haunted with spectres of doubt and
dismay; your spirits turning on every side for light
and direction; but finding on every side darkness and
uncertainty. In the midst of this gloom, suppose the
heavens opened, and there descended to you a mes-
senger, bringing to you a book, which informed you
of your origin and destiny; which revealed to you the
true God, and assured you of his love and favor; which
made the path of every virtuous excellence, plain be-
fore you; and disclosed to you a title, an eternal title
to immortality. With what transports of delight
would you receive the messenger! I see you in ima-
gination, falling prostrate at his feet. The book which
he gives you, you would press to your lips; you would
hold it to your bosom; you would drop on it the tears
of excessive joy. As the messenger returned to the
skies, you would follow him with benedictions, till he
vanished from your view; and the precious volume
you would carry to your habitation with care and un-
speakable exultation. Your wife and your children
would be called to behold the gift. Your neighbors
and friends would be shown the treasure. And were
the wealth of the world offered you in exchange for
it, you would again clasp it in your hands, and declare
it above all price. But my brethren, take away the
Scriptures, and what is your condition, but the condi-
tion of unenlightened nature? Consider their inspi-
ration of God, and their important contents, and what
is their value less, than if they were brought to you
immediately from the skies? And yet, how imper-
fectly are they appreciated! Who hath sufficiently
regarded them? Of the worth of the sacred volume,
no estimation would be too high. For the kindness
and condescension of the Almighty in giving it to us,
no measure of gratitude would be excessive. But,
because we have always been in the enjoyment of it,
and its light and comfort are familiar to our minds, we
and its light and comfort are familiar to our minds, we
behold it, as we behold the sun in the heavens, un-
mindful of the majesty and benignity of its Author,
and almost unconscious of the importance of its beams.
Surely, if the views we have taken of the subject are
remembered, this indifference to the value of the best
blessing of life, will be removed by your consciences,
and carefully corrected. When you think of the in-
spiration of the Scriptures, of their completeness, and
of their end and uses, unless you are ungrateful to
your Maker, and unjust to yourselves, you will be like
the Psalmist, as Gish of God's word, as one that
findeth great spoils.—Bishop Delon's sermons on the Scrip-
tures.

THE LION IN THE DESERT.

A part of the country between Tunis and Tripoli
(in Africa) cannot be passed without great danger, on

water was poured, as by the strength of giants, down among moldering flames. But the devouring element roared up into the air; and the deck, mast, sails, and shrouds, were one cracking and hissing sheet of fire.

"Let down the boat!" was now the cry of hoarse voices, and in an instant she was filled with life. There was frantic leaping convulsively towards the water, some sunk down at once to oblivion; some grappled at nothing with their disappearing hands; some seized in vain unquenched pieces of the fiery wreck; some would have saved a friend almost in the last agonies; and some, strong in a savage despair tore from the clenched fingers that would have dragged them down, and forgot in fear both love and pity.

Enveloped in flame and smoke, yet insensible as a corpse to the burning, a frantic mother flung down her babe among the crew; and as it fell among the upward arms unharmed, she shrieked out a prayer of thanksgiving. "Go, husband go; for I am content to die! Oh! live, live, my husband, for my Willy's sake." But in the prime of life, and with his manly bosom full of health and hope, the husband looked but for a moment till he saw his children were safe, and then, taking his young wife in his arms, with the rest of the burning fragments of the ship, he leaped into the sea, never more to rise up till the sound of the trumpet, when the faithful and the afflicted shall be raised to breathe for ever empyrean air.

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"Before I sit down, Mr. President, I will suggest another matter, and am really surprised that it has not been proposed by some other member at an earlier period of our deliberations. I will suggest, Mr. President, the propriety of nominating and appointing, before we separate, a Chaplain to this Convention, whose duty it shall be uniformly to assemble with us, and introduce the business of each day by an address to the Creator of the Universe and the Governor of all nations, beseeching Him to preside in our council, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success."

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OSAGE ELOQUENCE.

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"My father, a great many red skins tell lies. Please to take notice of this. I am the only one among the red skins, that listens to my father. I have always been told I should be happy; I have never seen that day. We are not happy; but must hunt land, and pay high for our goods. I wish you to feel for our interests. I feel bad. I cannot tell what I feel. You take one piece of land; then take another. I don't understand this."—The Osages are truly native orators. Their language is forcible, and every gesture speaks; so that they are truly interesting speakers. If there be an eloquent beggar, the Osage is such an one.—They are poor. They feel it, and they never fail to let you know it. *Wah-pah-ne, wah-pah-ne*; "I am poor, I am poor." This is the first plea. And the second is like it.—*Nah-hun-ka-a*; "Tobacco I have none," or *Woh-mum-ta-nink-a*; "food I have none." *Nah-pah-ne*; "I am very hungry." *Tech oscha*; "To death I am near." And who will not feed a person, to save him from dying with hunger?

PITTSBURGH CONFERENCE.

The Pittsburgh Conference of the Methodist Episcopal Church was in session last week in Washington, Pa.—The Examiner of the 26th ult. says,

"Two bishops and above seventy ministers, we understand, are present. Several of our churches have been occupied by them each evening since the commencement of their session, in the performance of divine service, and our citizens have thus had some excellent specimens of pulpit oratory. The present, we believe, is the second meeting of this conference which has been held in the western country; and that our town should be selected as the place of meeting, we view as a matter of special favor. We hope the gentlemen of the conference may leave us satisfied of our desire to render them comfortable while they sojourn, and that the pious truths which they teach may have an abiding influence among us."

THE TRANSPORT.

A low, confined, growing noise, was heard struggling beneath the deck, and a sailor cried with a loud voice, "Fire, fire! the ship's on fire!" Holy words died on the prayer's tongue; the congregation fell assunder; and pale faces, wild eyes, groans, shrieks, and outcries, rent the silence of the lonesome sea. No one for a while knew the other, as all were hurried as in a whirlwind up and down the ship. A hail of fire, like the warmth of that beautiful sun, came stifling on every breath. Mothers, who in their first terror had shuddered but for themselves, now clasped their infants to their breasts, and lifted up their eyes to heaven. Behold, brave men grew white as ashes, and hands strengthened by toil and storm trembled like the aspen leaf. "Gone, gone, we are all gone!" was now the cry, yet no one knew whence that cry came; and men glared reproachfully on each other's countenance, and strove to keep down the audible beatings of their own hearts. The desperate love of life drove them instinctively to their stations, and the

water was poured, as by the strength of giants, down among moldering flames. But the devouring element roared up into the air; and the deck, mast, sails, and shrouds, were one cracking and hissing sheet of fire.

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MISSIONARY.

From the Missionary Herald for September.

SANDWICH ISLANDS.

HAWAII.

Extract of a letter from Mr. Goodrich to the Corresponding Secretary, dated Byron's Bay, November 11, 1825.

MY DEAR SIR,—Since the visit of Lord Byron to this place, the harbor, having been accurately surveyed under his direction, has received his name, and is called Byron's Bay—a name, which, I believe, is universally approved by the members of the mission.

The kindness of Lord Byron to the different members of this mission, you have doubtless learnt from others. When I was at Oahu, last spring, he very kindly offered me a passage in the frigate to this place. After lying here a month, refitting his ship, the same kind invitation was given to Mr. Kuggles and family to go with him to Oahu, and was accepted.

The state of things at this station is very interesting. The house of public worship will not contain half that assemble to hear the word of life. The chiefs have lately begun to build a new meeting house of much larger dimensions. Schools are rapidly increasing in all the eastern half of this island; and all that seems to be wanting, is books and teachers. I am unable to supply one twentieth part of the calls for books. Some have already left the school, commenced by us about ten months since, and have gone out to teach others, and many other teachers are immediately wanted. I have taken eight or ten persons from different lands to educate for teachers, who, finding their own food, are no expense to the mission. Most of them will soon be qualified to commence the business of instruction. A wide field of usefulness is open here on either hand.

A population of nearly four thousand souls have been brought to hear the gospel. They are open to persuasion, with their hands uplifted to heaven, crying for some one to come and show them the way to eternal joy and peace? Must they be left to perish, because American Christians have exhausted their charities? Cannot the churches of my dear native land afford to send out one, to take part with me in this ministry of reconciliation? We do earnestly long to have some one associated with us, with whom we may take sweet counsel, and who may aid in proclaiming the good news of salvation by Jesus Christ. We find it quite trying to be left alone, so far from all our brethren, and yet we cannot think of leaving our schools, and the crowded house of worship on the Sabbath. I hope that the time is not far distant, when the good people of America will feel able to support another laborer in this whitening field. Honor I find to be a valuable assistant: he continues to do well.

I subscribe myself your friend and servant in the bonds of the gospel of our Lord Jesus.

JOSEPH GOODRICH.

PALESTINE MISSION.

The Rev. Josiah Brewer, late a Tutor in Yale College, is shortly to leave this country as a missionary to

Palestine. Last Sabbath evening, preparatory to his leaving this place, he delivered a farewell sermon from a crowded and sympathizing audience. The sermon, from John xviii. 36, "My kingdom is not of this world," was listened to with deep interest and universal satisfaction. It was preceded by a very appropriate prayer from the Rev. Mr. Merwin, and followed by a few well timed remarks from the Rev. Mr. Bacon. The services were closed by singing the Parting Hymn and Voice of Free Grace. The occasion was solemn, and reminded us of seasons which we formerly witnessed in this city of a similar nature.—*Rel. Intelligencer.*

African Mission.—A letter from Rev. Calvin Holton, to one of the Editors of the American Baptist Magazine, dated Monrovia, (Cape Mesurado,) April 24th, 1826, mentions, that a deadly blow has been struck to the vicinity to the horrible traffic in slaves. More than 120 slaves had been recaptured; Trade Town, one of the principal slave factories on that coast, had been burnt and blown up, with 250 barrels of gunpowder; and three Spanish Slaves had been captured by two Colombian privateers, which were then, April last, lying with their prizes in the harbor.

Mr. Holton says, that but little can be done in their African schools, till a convenient house is built, with desks for writing, &c. after the manner of the Cherokee schools.

Mr. Holton had been brought very low by fever, but was recovering. During his illness, the Baptist Church Monrovia were fervent and incessant in their prayers for him; and such was the assurance of some that their supplications would prevail, that they said to him they rested satisfied that his life would be spared.—*Ch. Watchman.*

The Rev. Gordon Hall, of the Bombay Mission, is no more. Having completed the translation of the New Testament, he set off on a preaching tour, from which he never returned. At Doorlee Dapoor, near Nassee, on the 9th of March last, at 4 A. M. he was seized with the cholera, and died at a quarter before 12, on the same day. Mr. Hall was one of the first little band, who went from this country in 1812, to carry the tidings of salvation to the heathen world. He has been an able, faithful, and devoted servant; and though he apparently reaped but little fruit of his labor here, he has now we trust entered into the joy of his Lord. He married an English lady, a resident of the east, who is now in this country, with their only child. Her situation strongly demands the sympathies and prayers of American Christians.—*Recorder and Telegraph.*

A letter from the venerable Isaac Smith, of the Creek Mission represents the present inquiet state of the Indians, in regard to the execution of the treaty, as unfavorable to the mission. The labors of the missionaries are limited to the school, and a few Indian families. There have been as many as fifty children at school, but owing to the same cause which operates against the general interests of the mission, they are not as steady as formerly to their duties. A want of clothes for the children is mentioned, and it is stated to be able to inform the mission family, that one box of clothes from Camden, and two from this city, [Charleston,] are now on their passage. These boxes have been in readiness for some time, but were detained for want of a conveyance. They are consigned to Alexander Ralston, Esq. Augusta, and Foad and Malone, of Milledgeville.—*Wesleyan Journal.*

REVIVALS.

We learn that 36 candidates now stand propounded for admission into the church at Townsend, Mass. who are among the fruits of the revival in that place. A considerable number more, making in all about 60, are stated to have entertained hopes. In several other towns in that region, appearances are promising. The revival at Hollis, continues to flourish. At Dunbarton there seems to be a prospect of a glorious work. We are informed that 150 attended an inquiry meeting held at this place last week, and that about 30 have recently obtained hopes. The good work at Gosforth, still continues. A considerable number have expressed hopes that they have experienced upon their hearts the renewing influences of the Holy Spirit. Several other towns in this vicinity present favorable appearances; and it is earnestly hoped that revivals of religion among us will continue to be multiplied, and that glorious accessions will be made to the church of Christ. The result of the late revival at Dartmouth College, promises well for the interests of Zion. The hopeful subjects of it in general, are told, appear to have experienced genuine conversion to God, and to be determined to devote their lives to the service of their Redeemer. In the vicinity of the College, there still prevails a more than usual attention to the concerns of religion.—*N. H. Repository.*

YOUTH SEEKING THE SAVIOUR.

The following extract of a letter lately received from a friend at Northampton, Mass. contains an interesting account of attention to religion among youth.—*Philadelphiaian.*

"In an interview which I had with Rev. Mr. P., of Amherst, he stated that there are at this time in his parish about fifty boys, from twelve to twenty-one, who are anxiously inquiring what they must do to be saved, or rejoicing in hope. This work has recently commenced and is of the most interesting nature. One of the most prodigious young men in the town, and the only child of pious, praying parents, had gone such a length in wickedness, that he was prepared to do almost any thing, when he was expostulated with by a young man who felt a deep interest in his welfare, appeared to hear it all with indifference and contented himself with saying, 'I have carried the word of God to heart; and that night he became so alarmed that he called out to his mother to come to his room and pray for him, for he was a lost sinner. His anxious parents repaired to his room and then sent for a pious friend and spent the night in fervent prayer. He was soon brought to experience a hope in the Lord Jesus Christ, and no sooner was this the case than he called a number of his wicked companions together, and filling upon his knees before them, entreated them to come to Christ. Several of the worst of whom were awakened and were soon brought to a knowledge of the truth, and thus the work of the Lord has been going on almost exclusively among the boys and young men. Twelve or fifteen have already obtained a hope in Christ, and there are six in one family that are anxious."

REVEL IN PENNSYLVANIA.

Rev. Ebenezer Kingsbury, in a letter to the Secretary of the Trustees of the Missionary Society of Connecticut, dated August 18, 1826, says, "The Lord is doing great things for us in this region, whereof we are glad. Bridgewater, New Milford, and— have shared largely in the outpouring of the Holy Spirit. Christians appear to be awake in this town—and sinners tremble."

Extract of a letter to one of the publishers of the Western Recorder, dated Vernon Centre, Aug. 11, 1826.

DEAR SIR,—I will just say to you, that there is a sound of abundance of rain here, and the Spirit of the Lord has again come down. Our conference and prayer meetings are crowded to overflowing. Our meetings of inquiry are full; about twenty are under deep impressions—some almost in despair. S. C.

WE CONTINUE TO HEAR ENCOURAGING ACCOUNTS FROM AUBURN;

and the present appears to be a time of much interest there.

ORONO, ME.

By a letter dated the 3d, from this place, we gather the following particulars:

"A licentiate from the Bangor seminary, was employed in Orono the last winter to preach and instruct a school. On his arrival at that place last winter he instituted a Sabbath School, a Bible Class, a Conference Meeting, and a monthly Concert for prayer.—The good effects of these meetings were soon evinced by a deep conviction of their lost and wretched state by nature.—At the date of the letter about 22 cherished the hope that they had passed from death unto life, 12 or 13 of whom were members of the Bible Class. Although they occasionally had preaching in the place before, yet no church had ever been formed there; and this revival has prepared the way for the consummation of this desirable object—and a council was called to meet on the 18th inst. to organize a church.—*Waterville Intel.*

A correspondent of the Christian Watchman relates, that in Savannah, Georgia, 70 colored persons were added to one church in one day; and soon after 155 to another colored church, in the same city, and on a single day.—*Rec. and Tel.*

LONG ISLAND, N. Y.

We are informed, (says the L. I. Farmer) that there is an extensive revival of religion at and in the neighborhood of Riverhead, the east of this Island. At Wading River, there is a signal outpouring of the Spirit.

WELD, ME.

By a notice in the Waterville Intelligencer, it appears, that since the notice of the revival in Weld, lately given in the Herald, the work has been progressing, and there are now fifty-seven converts that have been baptized.—*Bap. Herald.*

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."

ZION'S HERALD.

WEDNESDAY, SEPTEMBER 13, 1826.

Mr. Badger, the former Editor of Zion's Herald, relinquished the management of his department the 24th of last month. His departure was so sudden as to prevent a formal leave of his patrons at that time. We have since received from him the following valedictory, and regret that it had not come to hand more appropriately in point of time.

TO THE PATRONS OF ZION'S HERALD.

RESPECTED FRIENDS,—Having resigned the office of Editor of this paper, I now come before you to bid you an affectionate farewell. I might, on the present occasion, advert to the happy connection that has so long existed between us—to the pleasure I have enjoyed in my feeble attempts to serve you—to the imperfections discernible on a review of my past labors—to the kind indulgence and efficient aid of numerous friends and correspondents—and, above all, to the wonderful providence of God, which has attended this paper from its commencement to the present time, in extending its circulation beyond any former precedent; and may not be permitted to give, in causing its usefulness to be in some good degree co-extensive with its circulation.

I would now unite with my respected patrons, in offering most humble and hearty thanks to Almighty God, for his loving kindness to us and to all men—most earnestly beseeching him to grant that the "Herald" may continue to fly as on the wings of the wind, until "the everlasting gospel" shall be proclaimed to "all nations and languages, and tongues and people."—And while I go to pursue the same arduous but delightful employment in another part of the same vineyard, may the prayers of the righteous be my companions, and the God of heaven my guardian and my guide. B. BADGER.

The Publisher of Zion's Herald seizes the present occasion to testify his grateful sense of obligation to the numerous patrons, friends and correspondents of the Herald. The hand of the Lord has been very conspicuous in every event relating to the establishment, increase, and present prosperity of this paper. As God, in his great mercy, appears to have chosen and honored it as an instrument to aid the glorious cause of Christ on earth, and has made it so often a messenger of "glad tidings," to him, in the first place, we will give the glory, ascribing all praise and excellency to his great name. It is blessed to be employed in the service of so good a master, and still more blessed to have the seal of Heaven's approbation placed on our labors. We will then, in the name of our beloved church and of every friend to Zion, return our thanks to those whose able pens have, from time to time, enriched the columns of the Herald with the outpourings of their benevolent hearts. Let all such be twice blessed—feel the happiness of those who communicate good, and the joys of those whose labors have not been in vain in the Lord. We would not forget those whose persevering efforts in securing patronage and collecting arrears have contributed so much to the permanence, respectability, and usefulness of our establishment. To them belong the rewards of faithfulness and the blessedness of well-doing. To the ministers of the holy gospel who have encouraged and assisted us—to the parent who have introduced the Herald to the sacred altar of domestic happiness—to the fair sex whose eyes have traced its pages, and bosoms responded to its cheering intelligence—to the youth of our land, the future hope of the church, and to the hardy sons of the ocean, who forget not God amidst their dangers, we render our sincere thanks for all the encouragement which their approval has given us under the weighty cares and responsibilities of our duties.

The Publisher considers it incumbent on him to assure the patrons and friends of Zion's Herald that he has made every arrangement to meet the present case, so that the Herald shall lose nothing of its former interest, or become less worthy of esteem and attention. He has secured the editorial assistance of a gentleman, who has been engaged in the business of the office for nearly two years, whose heart is deeply interested in the success and usefulness of the establishment, and whose knowledge of the principles and methods which have governed the editorial department, during that period, is a pledge that there will, in future, be no departure from a course of operation which has met the approbation of our numerous patrons. The publisher, not only from the character and opportunities of the gentleman engaged in the editorial department, but from the circumstance that every thing will be under his own supervision and direction, feels perfectly safe to assure all concerned, that the Herald, which has been a stream of consolation, gladdening the city of our God, shall hereafter

receive no "bitter waters" to discolor its channels or mar its healthfulness.

Former correspondents, and all disposed to render the columns of the Herald in future, are assured that their assistance will be thankfully received, and as prompt attention as the nature of the case will admit—reserving the right to judge of the fitness of articles, to make extracts, and amend objections, words or phrases. Those who have the great kindness of witnessing revivals, are reminded that they should, announcing such events, go from earth to earth, kindling joy all along their bright pathway, as a true and faithful account of a revival, the medium of the Herald, diffuse happiness from Newfoundland to the Floridas, and from the board to the Rocky Mountains.

TREMENDOUS AVALANCHE.

Scarcely ever has it fallen to our lot to read more distressing and awful event than that which is now imposed on us. On Monday night, August 26th, an immense mass was detached from the lofty summits of the White Mountains, commencing near the called the Notch, and filling up the road for five miles with rocks and earth from thirty to fifty feet in depth. This is the second slide from the majestic elevations which has happened, at that place, season. The editor of the Boston Courier, who was the breaking away of the battlements, thus describing the scene around him and the effects of the avalanche:

"The sublime and awful grandeur of the White Mountains, and the numerical figures may be the measure, but no words can tell the emotions which it looks upward and views the almost insupportable precipices which line the narrow space between them; while the senses ache with terror and amazement, as one sees himself hedged in from all sides. Besides, he may cast his eye forward or backward, or to either side—he can see only upward, and the diminutive circle of his vision is circled and fined by the battlements of nature's cloud-capped peaks, which seem as if they wanted only the breeze of a zephyr or the wafting of a straw against them, to place them, and crush the prisoner in their fall, before our visit to this place, (on the 26th of Aug.) there was a tremendous avalanche, or slide, as they called, from the mountain, which made a southern wall of the passage. An immense mass of earth and rock from the side of the mountain was sent from its resting place and began to slide towards the bottom. In its course it began to divide into three, each coming down with amazing velocity, filling up the road beyond all possibility of its being covered. With great labor, a path way has been made over these fallen masses, which admit the passage of a carriage. The place from which this slide was loosened, is directly in the rear of Mr. Willey's house; and there not a special Providence in the fall of a sparrow, and had not the finger of that Providence traced the direction of the sliding mass, he would have been crushed by the falling mountain, and the whole of his family would have been killed. They heard the noise when it first began to move, and ran to the door. In terror and amazement they beheld the mountain in motion. But what human power effect in such an emergency? They could think of retreating, or ascertain what to do to escape, the danger was past. One portion of the avalanche crossed the road about ten rods only from their habitation."

It would seem that this first avalanche was sufficient appalling; but it remained for a few weeks to develop another catastrophe, of a similar kind, at a human nature shudders and bows down under a sense of its own weakness. It would be a subject matter of a dark and awful sublimity had nature alone been in this convulsion. The future traveller to that mournful spot would have felt a weakness come upon him while he gazed upwards towards the clouds, tracing the horrible path of this disruption. He would have remembered that a long storm of rain had upon the overhanging brow of that mountain—heavy dark clouds had girdled it around midday, imagination would have drawn the curtains of night over the hills and over the dark valley below. It would then be an awfully sublime moment, to long ridge of the obscure dark mountain to itself in the higher regions of the clouds and send desolations into the Gulf beneath. But alas, this sublimity is blended a tale of death. Mr. Willey, an obliging, respectable gentleman, who kept a public house, commonly called the Notch House, and whole of his amiable family, were swept away and buried by the broken mountain.

Soon after the first breaking away, in June, Willey had erected a camp for refuge from similar disasters, should they occur, in a place which he was entirely secure; but the event has shown to the contrary. From all appearances Mr. Willey's camp had retired to rest, were awakened by the falling rocks, and fled to their camp for safety, but on their way death overtook them. Had they remained in their house they would all have been killed, as a large rock in the rear of their dwelling, when the avalanche, divided the torrent of sliding rocks, trees, and water, leaving the house and all of its inmates in front unbroken. An uncertainty of some days hung over the fate of the family. The clothes were found in the house just as they probably have left them on retiring to rest. The house was at length broken by finding a woman among the rocks; since which three bodies had been found about sixty rods from the house. These circumstances have gathered from various sources, constituting the central portions of the globe, will hereafter be presented to the public eye. Samuel Willey, jr. and his wife Polly, both aged about 20 years, were the only ones who escaped. Eliza Ann 12 years, Jeremiah 12 years, Martha 8 years, Elbridge Gerry 8 years, David Allen, hired man 20 years, David Nicholson, hired man 20 years.

This awful event irresistibly carries the mind forward to a night of still deeper horrors, when a mountain shall be moved from its place. How often are those who are always prepared for the coming of the Son of man! These hapless sufferers will need a marble to perpetuate their memory. Their catastrophe may always be read on the face of a monument larger than the pyramids.

"CHRISTIAN ADVOCATE."

Published by N. Bangs, and J. Ensign, at the Methodist Episcopal Church.—B. Badger, late Editor of the

Zion's Herald, Editor." The first number of the paper, dated New York, Sept. 9, 1826, we have received. We feel deep satisfaction in hailing a paper as a sister—engaged in the same glorious cause with ourselves, and we doubt not that it will be conducted as to benefit our church and add to the common interest of religion in the world. The number is handsomely executed, and, as far as we have opportunity to judge, contains matter of interest to those who wish well to Zion. It would have afforded us more pleasure if our friend at New York had considered their editor's sufficient weight, without adding "late Editor of Zion's Herald," to a name already extensively known in an acceptable laborer in this department; and his adjunct should be necessary to the establishment of a paper which we hope will become eminent, and take an elevated stand among the journals of our country, a feeling of affection for the general good, will constrain us to acquiesce.

New York Observer of Saturday last, has the honor to bring to the notice of the establishment of the Christian Advocate in that city.

Badger, the editor, is a gentleman of very high talents, and a fine business man, and his fitness for the office is estimated from the fact, that during the years of his connection with "Zion's Herald," its number of subscribers increased from more than 5000."

Doubt not the generous feelings of the editors of the Christian Advocate towards the editor of the Christian Advocate, and we know well how to estimate the value of such a connection. We, as the gentlemen who conduct the Observer, are sparing in expressions of gratitude to the editor of Zion's Herald, and to all others who have for its columns; yet justice would compel us to state that the most splendid talents evinced in connection with the Herald could never have raised it to its standing, had it not been for the unparalleled assistance of the ministers of our connexion in obtaining subscribers. To them, under God, belongs much praise that our paper has had such an unprecedented increase of Christian patronage.

Liberty.—We learn from the Vermont Liberator, that Mr. Aaron Woodman, of Boston, who has been some time in the American Commissioners for Foreign Missions, \$2,000 American Education Society, \$3,000—American Tract Society, and the Boston Penitentiary, \$2,000 each.

STON DISTRICT—QUARTERLY MEETINGS.

SECOND QUARTER.		
South and Scituate	Sept. 12.	
Barnstable	" 15.	
Wareham	" 16, 17.	
Wareham	" 18.	
Wareham	" 23, 24.	
Wareham	" 26.	
Wareham	" 30, 1.	
Wareham	Oct. 7, 8.	
Wareham	" 14, 15.	
Wareham	" 21, 22.	
Wareham	" 28, 29.	
Wareham	Nov. 4, 5.	

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sheets of letter press, whose special purpose is to demonstrate, by facts, the immense advantage of the system introduced in your country, and to make the Europeans more exactly acquainted with the happy results, which such wise institutions have procured to the United States. It will be our endeavor to take advantage of all the discoveries in the sciences, manufactures, and agriculture, which enrich the two Americas; we intend also to follow them in the progressive increase of their literature. The editorship is to be confided to a young gentleman, whose talents, sentiments, and perfect integrity, are sure guardians of the excellence of his work."

TO THE EDITOR OF THE FAMILY VISITOR.

CURIOS OPTICAL PHENOMENON.
Sir,—The house in which I live stands on the southernmost of three parallel ridges, of very nearly equal height, that run east and west. The most northern of these elevations is chiefly covered with wood; and from it, the country gradually declines, so as to be completely concealed from view, even on the highest parts of my house. But, a few mornings since, the following very curious appearance presented itself most distinctly to my observation.

The woody hill just adverted to, appeared to be depressed; and the country beyond was apparently elevated in the manner of a gently inclined plane, and brought distinctly in sight of the spectator, with all its houses, plantations, and enclosures. The whole while viewing with surprise and delight this magical operation of nature, was withdrawn by an urgent call of duty. But when he returned, the vision had vanished, and nothing was in sight but the hill, and the wood, which he constantly in view from the window of his study. The time of appearance was a little after sunrise. The only circumstances not always observed were, the appearance of a very dense cloud all along the northern horizon, rising a little above the tops of the trees; and the fact, that the country brought thus strangely into sight, had recently been watered with a good shower of rain; while the earth where the observer lives, was excessively dry, and the morning air apparently quite destitute of humidity.

Your readers may rely on the above statement, as unquestionably true; and they may account for it, if they can, on the principles of natural philosophy.

A LOVER OF NATURE.

North American Review.—We have been informed, and with pleasure state, that the demand for this popular periodical has increased so much of late, that a second edition of the two last numbers, and a third edition of the July number for 1825, are now in press. Its circulation is not increasing in our own republic alone. Patrons continue to send in their names from South America, from England, and other parts of the Eastern Continent. Every number of late has exhibited profound learning and deep research, with sufficient novelty and pleasant humor to render it palatable.—*Traveller.*

Gazetteer of the Literary, Scientific, and Benevolent Institutions of the United States.—We learn from the *Haverhill Gazette* that a gentleman of Massachusetts has had some time in preparation a *Gazetteer of the Colleges, Academies and Schools of Learning*, public and private, together with all Literary Societies of note and distinction which have at any time or do now exist in the United States, in which will be contained an account of the studies pursued, the manner of instruction, the attempts to improve the common course of Education, and as far as can be ascertained the successful or unsuccessful results of these attempts.

The whole will be followed by an essay on education, drawn from a general view of the practice and experience of these institutions, together with such suggestions on this all important subject as shall be thought calculated to improve the general course of education, and secure to the rising generation, the knowledge, best adapted to the condition of our civil, religious, and social institutions.—*Wat. Int.*

FRANKLIN COLLEGE, Athens, in Georgia.
Commencement Aug. 2.—Twenty-three young gentlemen received the degree of Bachelor of Arts.

WILLIAMS COLLEGE, Williamstown, Mass.
Commencement Sept. 6.—The exercises consisted of a salutatory oration in Latin, a Greek oration, and eight orations in English, a Conference and two Disputations, in English. The speakers were, Levi F. Clafin, David T. Fuller, Stephen Bates, Orlando Freeman, Hollis Ford, Washington Gilbert, Orlando Neely, Jonathan H. Noble, George W. Francis, Alexander C. Mollen, William Hyde, Abbot Hopkins, William C. White, Nicholas Murray, Henry P. Watson, Royal L. Porter, and John Morgan.

Waterbury College.—The Commencement at this institution took place on Wednesday the 29th inst., and was attended by a large number of outsiders of the vicinity and strangers from a distance in this and from neighboring States. The class that graduated was small in comparison to the other class, consisting of only seven. The exercises are said to have been highly creditable to the performers, and to have reflected credit upon the institution of which they were members.

General Intelligence.
Extract of a private letter of July 23, from *Marquette*.—"Fifty officers, sub-officers, and volunteers, for the most part of respectable families, sailed yesterday from this port, under the command of Lieut. Col. Baybarb, animated with the desire of fighting as privates in the ranks of the Greeks. The vessel also conveyed a large quantity of provisions and ammunition. Besides this supply, the brig La Jeune Emilie, with 500 muskets on board, presented to the Greeks by the Liege Committee, is ready to sail."

Extract of a private letter from *Hermanstadt, in Transylvania*, dated July 14:—"I have this instant received intelligence from Burchard, that the Janissaries of Constantinople have gained a signal victory over their barbarous master. After having set on fire all the buildings destined for the new soldiery, they besieged the Sultan in his palace, demanding the abolition of the new order of things. In Bosnia, Andriopol, Sophia, and all the principal towns of the Turkish empire, mobs are daily formed who utter the most violent threats, and swear to avenge their comrades. The Janissaries upon the banks of the Danube have forced the Bulgarians to take arms and march with them upon Constantinople, which they wish to destroy. It is said that the Turkish commissioners sent to treat with those of Russia, have received orders to stop at Selistria, where they wait for the Sultan's commands."

The Austrian Observer mentions an attack on Thebes and Athens by the united forces of Reschid and Omer Pacha, when the inhabitants had retired to Salamine. The plenipotentiaries of the Porte crossed the Danube the 3d July on their return to Ackermann. The same paper asserts that the Grand Signor had announced an intention to make important changes in the administration of his government.

Col. Voutier arrived at Strasburg the 19th. He was to set off the next day for Switzerland; whence he would soon return to Greece.

M. Eynard has returned to Greece. He is President of the Greek committee, to whom it is said he has made important communications, all favorable to the cause to which he is devoted with so much zeal and intelligence.

The Greek committee of Geneva has received from the Philhellenic Association of Berlin, \$30,000, which

is charged to transmit to Mr. Eynard with the single limitation to employ it according to his best intelligence and zeal in the sacred cause of the Greeks.

The village of Gannat, containing 5000 souls, has raised nearly 3000 fr. for the Philhellenic fund.

The Emperor of Russia has bestowed the cross of St. Ann, of the first rank, on Mr. Minziachi, as a reward for the zeal with which he discharged his mission to Constantinople, the result of which has been the re-establishment of the relations between Turkey and the empire on a basis agreeable to equity and to the dignity of the empire.

Several journals designate already a successor to the archbishop of Bordeaux. One mentions M. Cheverus, bishop of Montauban, and this choice would be approved by the public. But another proposes the Abbe Duke de Rolan, whose nomination will be more agreeable to the congregation, or assembly of the clergy.

Russia.—The police are still very vigilant at St. Petersburg. Letters and packets are opened at the post office. It is supposed about a dozen of the conspirators will be shot, and a great number banished to Siberia. The Emperor Nicholas is full of activity, and appears to be growing popular.

The fire at Constantinople is supposed to have been the work of enemies of the government.

The King of Bavaria, a Catholic Sovereign, distinguished by his liberal views in religious matters, has just granted the silver medal of civil merit to a Protestant schoolmaster, upon his completing the fiftieth year of his service.

LONDON, July 23.

In one district of Lancashire, within the circle of a few miles, forty thousand persons are destitute. Manchester is one vast pauper house: Blackburn is crowded with misery; manufacturers are striking all work, and swelling the countless roll of wretchedness: the funds of charity are nearly exhausted; and how are we to look to our agricultural population, the picture just as startling. Let any man read the late report on the poor laws from the select committee of the House of Commons, and rise from it without shuddering. This report

